

A  
L E T T E R

From the

Rev<sup>d</sup> Mr. *Croswell*, A

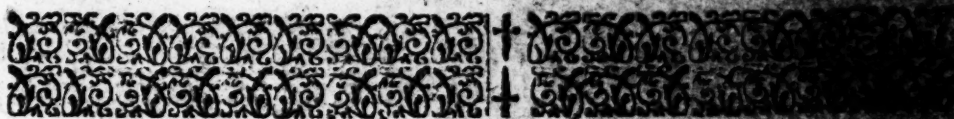
To the <sup>k</sup>

Rev<sup>d</sup> Mr. *Turell*,

In Answer to his Direction to his  
People.

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Boston, Printed and Sold by ROGERS & FOWLE below  
the Prison in Queen-street near the Town-House. 1742.





In Answer to the Question of the  
1850

The British Museum, London

REMARKS ON MR. TURELL'S DIRECTIONS

Connecticut, Groton, June 29. 1742.

Rev<sup>d</sup> Sir,

**Y**OUR late Pamphlet, entitled, *A Direction to your People with Relation to the present Times*, hath been just Matter of Offence and Astonishment to many, and my self among the rest. And since no one hath made any Reply to it, I think it for the Glory of God, and the Interest of Religion at this Day, not to let it pass *unanswered*.

There are several Passages in it, which have a particular Reference to *me*, without any Controversy: But inasmuch as they never yet gave me the least *personal* Resentment, so I trust I shall conduct my self towards you in this Letter just as I should do, were I sure you never once tho't of me throughout your whole Performance.

There are two or three Things in your Preface, which ought to be taken Notice of as we go along.

The *first* is your asserting upon the Credit of one you call a worthy Minister in this Colony, that this is a Principle vented among us, viz. *That unregenerate Men ought not to read the Bible*. The Minister is unknown. However we may venture to say, *surely an Enemy hath done this*. Nay, if you will bring him into the Light, (and I think you ought to, or else father the Story your self) and he doth not appear to be one of our *Grand Opposers*, if not one of the *Twenty one Memorialists*, I will publicly ask your Pardon. I don't think there is one Person among us, that will own the Charge, or upon whom it can be prov'd: Nor could yon possibly think the Error *common*, notwithstanding what that *hidden Minister* wrote. Your telling this Story therefore in *Gath*, and causing the *Philistines* to triumph over God's *Israel*, by representing it as a Principle



Principle prevailing among them, looks with a very dark, and inimical Aspect.

Your *Definition* of an *Opposer* also in the next Sentence, is worthy to be remark'd upon : An *Opposer* with you (if I understand you right) is one who *attributes the whole of this glorious Scene, to the Devil or wild Enthusiasm*. Pray Sir, may not a Man be an *Enemy to*, or an *Opposer of* another, and yet be constrained to own that there *is some good Thing found in him* ? And by a Parity of Reason, may not a Man be an *Enemy to* or an *Opposer of* the glorious Work of Grace among us, and yet be forced to allow that he sees some *Divine Footsteps* in it ? Surely he may. The most outrageous *Opposers* I have convers'd with grant there is a good Work of Conversion going on : but then they say that the one half, or by far the greatest Part of the present *Religious Stir* proceeds from the Devil. Why then do you give us such an unbounded *Definition of Opposers* ? Was you afraid that if you had taken others into the Number, you yourself could not have been left out ? To begin to be a little plain with you, Sir, there can't to me, be a plainer Argument of a Man's being an *Opposer* himself, than his allowing none to be *Opposers*, but those that deny the whole Work.

Nor can I help standing amaz'd at your Charity for those that deny the whole Work, and attribute it to the *Devil and Enthusiasm*, subjoin'd in these Words, *I am far from judging their State*. Mr. Edwards of Northampton, who deals as gently with those *that are out of the Way*, as most Men, doth not stick at judging the present State of *Opposers*, (and I am perswaded he calls those *Opposers* who don't come up to your Definition) by declaring in his late Treatise, That they are all in *Danger* of the *unpardonable Sin*, which is a *Danger* peculiar to the unconverted. Whoever considers *Matth. 12. and 24.* seriously, must think that those who impute the *Glorious Operations* of the *Holy Ghost* in these last Days, to the *Devil, &c.* have either already committed that dreadful Sin, *Ver. 32, which can't be forgiven, neither in this World, nor the World to come*, or at least, are in amazing *Danger* of it.

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And yet you have stretch'd your Charity so far, that it can reach such who have made *themselves thus vile* : Take Care Sir, that you don't stretch it any further -- for one stretch more may make it reach the Devil himself.

I dismiss the *Preface* and come to the *Direction* itself, which you lately entertain'd your *Hearers* with, and which you now entertain the *Publick* with from the Press. And here Sir, let me lament that you are so uneasy with your People, for their being so *hungry after the Word*, and *desiring to dwell almost continually in the House of God* : You indeed praise them for this : but then considering what you have said *here*, and in your 10th Page, you fault them much more. It puts me in Mind of a Minister's Conduct in *Connecticut*, who is since an eminent Opposer. --- When he first began to discover himself, he faulted his Hearers for *overdoing* in Religion : He would have them *eat more and sleep more and work more and do themselves no Harm*. In a Word, he would have had them labour less than they did for the *Meat which endureth to everlasting Life*, and more for that which *perisheth* ; which is not very consistent with our Saviour's Advice, *John 6. 27*. Notwithstanding, Sir, what you have cited from Dr Gilpin and Mr. Henry, I firmly believe, that were they in your Circumstances, they would not have deaden'd their People's Zeal and Devotion by any such *Hints as yours* ; but their Hearts would have leap'd for Joy, notwithstanding any Labours they might be expos'd to thereby, and they would always have been glad when they heard the Voice of the Multitude ( tho' never so often ) saying to them, *Come let us go up to the House of the Lord*.

Your *Bitterness* and *Uncharitableness* towards ALL *Exhorters* is what comes next in Course. And yet it can't be denied by those that believe any Thing of the present Work, but that they have been very instrumental in carrying it on. Some of them 'tis to be feared are not converted ; and therefore should be born Testimony against. And others stand in need of being overseen and directed by faithful Ministers ; but yet these latter ought to be lov'd and respected because God hath been with them.

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The particular *Exhorter* you warn your People against, is as I am credibly inform'd, a very pious and zealous Christian. And if so, he is *precious in the Sight of God*, tho' he may be vile and contemned in your Eyes. As to his making light of the *Sabbath* and the *two Sacraments* as you charge him, Page 9, 'tis questionable whether you have any other Foundation, than only, his not making a *Christ* of them, or *Conversion*; as both Ministers and People us'd to do too much in the late *Times of Ignorance*, and as some who hate to be reformed, do still.

Nor must I omit your being stumbled at *Persons telling their Experiences*, and giving the Reason of the Hope that is in them before great Numbers of People. This you say the Exhorters are guilty of: but they learn'd it from certain zealous Preachers who had then lately visited the Neighbourhood; and this Practice you call by the invidious Name of *Men's proclaiming their own Goodness*. The Ministers refer'd to, are undoubtedly, Mr. Buel and myself. Whether *He declared what God had done for his Soul*, in Imitation of *David*, I am not able to determine; God not suffering me to hear him: but I suppose *the Love of Christ constrained him thereto*. For my own part, God gave me while at *Charlestown*, several Times, such a Sense of my own *Vileness*, and his *Mercy* to me notwithstanding; and brought *the Day of my Espousals* so fresh to my Mind, that I believe I should have *resisted the Holy Ghost*, had I not uttered the *Memory of his Goodness in the Midst of the great Congregation*. Nor is there any Thing more likely to affect and edify an Auditory, than for a Minister in a feeling Manner, to set forth himself, as an *Ensamble* to others, and to assure them by his own Experience, that there is *Mercy enough and to spare*, and that the *chief of Sinners*, may come and welcome to JESUS CHRIST. And as I have several Times told publicly the Manner of the ever-blessed SPIRIT's Influences upon my Soul both in *Conviction* and *Conversion*; so I am persuaded at certain Times I should think it for the Glory of God to do it again: even tho' I knew Mr. Turell and an hundred other Men of equal Delicacy in Religion, stood by mock-  
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ing all the while ; or at least *despising me in their Hearts,* for *commending myself,* and *proclaiming my own Goodness.* It seems to me almost a *Thing incredible,* that any Ministers who have had a thorough Work of the Law and Gospel on their Souls, can *be dumb and not open their Mouths* about them, especially at such a Time as this, and when they are preaching upon them. Nay, I am not without Fears, that ordinarily the Reason why Ministers don't tell their Experiences to their Hearers, is because they have no Experiences they dare trust them with. What follows in this 9th Page, is of a Piece with what I just remark'd upon : for those that don't love to hear much about Experiences, *always,* and *naturally* take it ill that any Ministers should be look'd upon as *Pharisees,* who keep close to the *Bible,* and ( as you express it ) *live in some Measure up to the Rule of Life, the Laws of Christ.* But why should it be reckon'd a Paradox that some Ministers who are *sound in the Faith,* and *make a fair shew in the Flesh,* should yet appear to be carnal and unconverted ? It seems very natural to suppose that such Ministers, who were *never taught of God,* but only have learn'd Things by Rote, should when they discourse upon the Work of Humiliation, and the Soul's receiving Christ, discover themselves to experienc'd and observing Christians, to be meer Ignoramus's in Religion. But I must not insist long upon this ; though I should be glad, had I an Opportunity to discourse with you, and answer all your Objections to the contrary.

What follows in your Pamphlet Sir, 'till we come to the 13 Particulars, I must needs tell you (and I am sure it hurts me to tell you of it ) seems to be one continued Piece of Enmity and Prejudice against *travelling Ministers.* You can scarce forbear crying out to your People, *Oh foolish Galatians, who hath bewitched you ?* And you tell them your solemn *Ordination Vow* obliges you to bear *faithful Testimony* against *some Things* that are amiss among them. What dreadful Things are these ? Why, their loving to hear those Ministers preach whom God hath own'd ; and since you will not let them preach in your Pulpit ; running after them to the Neighbouring Towns ;  
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and hearing them preach *Sermon after Sermon*. The Ministers again referr'd to, are Mr. Buel and my self. And pray Sir, *what meaneth the Heat of all this Anger?* We Both preach pure Gospel: God hath been with us of a Truth. The Arm of the Lord hath been revealed; and by the Ministrations of such *Words*, many, many have believed and turned to the Lord. (May we always look upon our selves only as Instruments, and not *boast* our selves against the Hand that uses us.) These Sir, are Things that cannot be spoken against: To disbelieve that God hath blessed even us, is to disbelieve the *Work* itself. And if so, can't you love us through all our Failings; and regard us a little for the *Work's Sake*? Or, do you think that however God hath wrought by us, yet because you judge us *imprudent*, this can be a sufficient Reason to use us with more *Sharpness* than I believe you were ever known to use against the most bitter *Opposers* themselves? How unkind, how much like an Enemy is it, to twit us with being Mr. *Whitfield's* and Mr. *Tennent's Apes*? If God hath given us something of that Love to Christ and Pity to immortal Souls, which are so conspicuous in *them*, so that there is some little and remote Resemblance between us and *them*, must we be pictur'd out to the World, as *aping* those Gentlemen?

As to our saying, (or any of our dear Brethren,) that *where a Minister and his People are at Peace, Satan is at the Head of it*, as you charge some of us; I believe never one of us uttered the Words: However I will now say, that there seems too much Truth in the Remark. Many Ministers and People who were very peaceable, while they dwelt at Ease in *Zion*, and were little or nothing acquainted with the Power of *Godliness*, ate at Varience when the Lord comes powerfully among them, and there are many who are not only almost, but altogether *Christians*. Such Persons as these I have last mentioned, ordinarily are disgusted with their Ministers, for their *Deadness*, for their open, or more secret *Opposition* to God's Work, and for their Unwillingness to let any Ministers preach in their Pulpits, whom God hath made instrumental in carrying it on.

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And as for our misconstruing those Words of our Saviour's, Matth. 10. 34, as if 'twas Christ's *intentional Aim*, not to *find Peace*, but a *Sword*; ( as you say of us in your haste ) I can answer in behalf of my self and Brethren, that there is no Foundation of Truth to support the Charge. We do, one and all understand the Words, as intimating, that when the Religion of Jesus Christ is carried on with Power and Success, the *Men of the World* who are opposite to it, will have their Lusts and Passions set to work; insomuch that Contention, Persecution, and Bloodshed are often occasion'd thereby. Our Eyes have seen, or our Ears have heard, of something of this Nature already: And if it should please God still to pour out his Spirit in a more glorious Manner upon the Earth, there is Reason to fear there would be Scenes of Blood in every Country and Colony; and many would be forc'd to die for the *Testimony of Jesus*.

I come now to speak to the THIRTEEN PARTICULARS, that you have against the *Work of God*, or if you chuse the Expression, against the *Subjects and Instruments* of it.

1. You blame them for a censorious Spirit: "and  
" judging the Hearts of Men.--- Yea judging some un-  
" seen, and undiscourfed with." To this I answer;  
Those you fault, don't *pretend to look upon the Heart*; that is the Lord's Province, 1 Sam. 16. 7. but only *look at the outward Appearance*, i. e. the Actions or Discourse of Persons, especially about their Experiences in Religion; and thereby they can't help forming some Judgment whether Men's *Hearts are right with God* or not. You your self Sir, as charitable as you are, can't discourse with a Person half an Hour, or a less Space about Religion, without passing something of a Judgment in your own Mind, whether the Man be a Christian or no; or in other Words, whether his *Heart be right*, or not: And then are not you guilty of *judging Men's Hearts* also? The Truth is, this *judging* which you find in your self, and which you condemn in others, is as natural, and unavoidable as 'tis to breathe, and therefore not *criminal*: And we are only



then guilty of sinning against that divine Prohibition, Mat. 7. 1. *Judge not, when we are rash, or malicious in the Judgment we pass upon others.*

And as to judging Persons *unseen or undiscours'd with* ; where is the Harm of this ? Have not you (as well as others,) look'd upon many Persons to be *wicked and graceless*, whom you never saw, nor heard speak, because they had such a Character given them by those that are acquainted with them whom you can *depend upon* ?

2. You complain "that these Persons represent *Assurance* to be of the *Essence* of saving *Faith*."--For my Part I believe also, that there is no true Believer, but hath had *Assurance* for some Space of Time longer or shorter ; so that he could *once say, he knew in whom he had believed* ; and *that he had passed from Death to Life*.

As to your 3d. Complaint, about "none approaching to the Lord's Table, but such as have full Assurance" ; I answer ; that this hath been an old Debate whether Persons should come to the *Lord's Table* without *Assurance* ; and some good Christians have all along been for it, and others against it, as they are now. Nor should I be griev'd if Communion Tables were *thinner* unless the Spirit of God were pour'd out more abundantly ; for 'tis melancholy to think how apt People are to look upon *coming to the Sacrament* to be *coming to Christ* ; insomuch that this very Ordinance is the *Ministration of Death* to them. I am sorry Sir, that you hint as if it wou'd be *needless* for a Number of *assured Christians* to meet together to commemorate the dying Love of Jesus Christ. Every Thing is needful for them which tends to inflame their Love to the Redeemer, and to give them more lively *Foretastes of the Joys which shall be revealed* : The Ordinance of the Lord's Supper must therefore be very needful and beneficial to them.

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4th Thing objected, "That there is a Witness of the Spirit given that we are the Children of God without the concurring Testimony of our own ; or it is so distinct that it may easily be distinguish'd from it, and that we need not examine it by the Word" ; I must deny



deny as a downright *Slander* upon *God's* dear Children, invented by the Father of Lies, and his Emissaries, and which therefore you ought to blush for having publicly mention'd.

Your

5th Charge, viz. "Persons laying so much Stress as they do in many Places, on Dreams, Trances, Visions, Revelations, Impulses, &c." is not altogether without some Grounds, but yet you stretch it to the utmost, and make it as black as ever you can : So that when you speak Truth you do it with the Air of an insulting Enemy.

As for your 6th Objection, "That Ministers should preach without Study, &c. as you say some hold." I answer, some are of this Mind : but I never knew any Ministers put it in Practice but Mr. *Whitefield* and Mr. *Davenport*. Their Minds are so perpetually in Heaven ; and their Hearts are so filled with the Love of Christ, which makes their *Tongues, like the Pen of a ready Writer*, that they would be rather *hurt* than *help'd* by those Preparations which seem to be in some Measure needful to Ministers of a lower Form. The more any of us improve in the divine Life, and the closer we *walk with God*, the less *Paper*, or previous Meditation shall we want in order to preach the *Everlasting Gospel* of Jesus Christ.

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7th Fault you find is, "That many look upon unconverted Ministers to be wholly useless, &c." To this I reply, *This Judgment is according to Truth* --- If they are *secure and unawaken'd*, they speak of divine and eternal Things, in such a cold unbelieving Manner, that they only harden the Hearts of their Hearers, and diffuse a Spirit of Atheism over the whole Congregation. Or, if they are *pricked to the Heart*, and under *deep Convictions*, they will be infinitely hazardous to the Souls they deal with : All their Applications will have a Tendency to *marry* them to the *Law*, and to keep them from being *espoused to the King of Glory*. The Truth is, such Ministers, for want of *Experience*, have no true Idea of the *Way to Heaven*, but think that *Way* leads to it, which leads right down to the

the *Gates of Hell*. I speak what I know, Sir. I my self in the Times of my Ignorance, and before God was pleased to reveal his Son in me, notwithstanding all I had read and heard and preach'd about *closing with Christ*, (which is the Way to Heaven) had no more an Idea of the Thing, than the Beast I ride upon. Your

8th Objection, -- "About Women's praying and exhorting in Assemblies, as in some Places," is fully answered by Mr. Edwards of Northampton, in his late noted Treatise; to which I refer you.

9thly, You object, "Rash and unguarded Expressions uttered by the new Converts, or their Teachers; particularly their saying, *The more good Works Men do, the more they shall be damned*: which (you say) tends to drive all Virtue out of the World." Now this Expression is easily adjusted by the *Calvinistical Scheme* in which you were educated. For that teaches, that *Works before Grace* or Conversion, are *Sin*, and deserve Damnation: The longer any Man lives therefore and doth such *Works* the greater will be his Damnation: tho' still his Punishment will be greater, if instead of *these* he had only done *materially bad Works*. If any Persons have us'd some such Expressions, you, and all understanding Persons, know how to explain their *Meaning*, which you know to be *sound*; and therefore need not make such an Outcry against them.

10thly, "A great want of Order, Decency, &c. in the publick Worship" is complain'd of. In Times past there hath been *Order* in the Churches of Christ, instead of *Religion*; and Ministers and People were too well contented with it: And even at this *Glorious Day*, many are for having no more *Religion* than is consistent with their *Dagon of Order*, Beauty and Decency in the House of God. But when God comes with his great Power into his *Sanctuaries*, this *Dagon* will not be able to stand before him, but must fall, and be broken to Pieces. The Truth is, God never works powerfully, but Men cry out of *Disorder*: for God's *Order* differs vastly from their *nice* and delicate Apprehensions of it.

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11th Fault you find is, "*That too great Weight hath been laid on sudden Light and Comfort filling the Souls of Sinners*" --- Answer, There are some Instances of Persons, who were not really converted, at the Time when they had a sort of *Light and sudden Comfort*. But how far you intended to be understood, in this Objection against *sudden Light and Comfort*, God only knows. You intimate in the close of this Charge, that Persons are told by their Instructors, "*That 'tis Unbelief to fear after such Comfort ; and that they must not examine their Comforts by the Word.*" This, Sir, is a most hideous Slander cast upon God's Children : You can't prove it upon one single Person : And to be free with you, Sir, you must bring your Author, or else let the Story lie at your own Door.

Your 12th and 13th Articles or Objections both relate to *Singing*. As to the former ; whether there is any Harm in singing *devout Hymns* before publick Worship, to elevate the Soul to God, especially if they are first read over to the People that they may the better understand them, as I think hath been the Practice : Let all serious and lively Christians judge. And as to the latter, viz. "*Persons singing Hymns and the Psalms of David in Ferry-Boats, and sometimes in the Streets, late at Night, as you complain ;*" I can't be of your Mind that this is *Pharisaism* ; if it was it would not make *Pharisees* so angry ; some of whom as I am inform'd are more zealous against this godly Practice, than they are against singing *lewd and prophane Songs*, or even against *cursing and swearing*, which they so often hear in *Ferry-Boats*, and as they *walk the Streets*. 'Tis to be own'd, that there are some few good Men, who, though they are delighted with this Melody, yet think it prudent to forbear the Practice : but those that are really the most imbitter'd and implacably set against it are *Pharisees* (there being something in their Souls which makes it a Torment to them to hear others rejoice in Christ Jesus) wherefore because it is so displeasing to them, this is an Argument with me, that it is a Sacrifice *with which God is well pleased*. Besides it hath a direct Tendency to *stir up the Gift* that is in Christians.

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The hearing of others at a Distance, sing Praises to the Redeemer, causes their *Hearts to burn within them*; and blows up the Spark of Love into a Flame. Again, *singing Praises*, we have Reason to think will be the everlasting Employment of the heavenly State; Is it not proper then that *the high Praises of God and of the Lamb should be much in our Mouths*? And is it not a sinful Shame to be afraid to let others observe us join with the *Angels and Archangels*, in that heavenly Work which is to be our Employment & Enjoyment thro' out the endless Ages of Eternity?

And as to those Persons that are disgusted at it, I believe *singing* in their hearing, will be the likeliest Way to do them Good: Many such having already dated their saving Convictions, from hearing *the Children of Zion rejoice in their King*. Surely, thought they in themselves, we are no *Christians*, since we don't love to praise Christ our selves, and feel such an Enmity when we hear others praise him; and thereupon they *were pricked to the Heart*, and had no Rest till they had rested upon the *Rock Christ Jesus*. The *strongest Argument* that can be brought against this Exercise is *Custom*: and this in Process of Time I hope will die away, or rather be an Argument for it. However, we are not altogether without Custom in Favour. For (as Bishop Burnet assures us in his *Abridgment of his History of the Reformation*, Pag. 331.) in the Year 1558. when there was a glorious Reformation going on in *France*, as there is in *New-England* now, the Hearts of God's Children were so rais'd that great Numbers of them met together in the *Night* in the *publick Walks* about *Paris*, singing the *Psalms of David* in Verse. This gave great Offence to the *Opposers* of that Day, who were all *Papists*: They could not endure to hear People *singing* in the *Streets*, and in the *Night* too. No Doubt their Mouths were filled with Arguments taken from Order, and Decency and Disturbance of Families: In a Word, Their Enmity was so great, that an *Edict* or *Law* was made against those that should *so* offend. But the *King* and *Queen of Navarre* joining in the same Practice, the Law was not put in Execution: The Dignity of those crowned

crowned Heads screening inferior Persons from the *Wrath* that was gone out against them. —And who knows but if any Laws should now be made against *singing Praises to God* in the Streets, or by *Night*, some great Personages may be rais'd up, and set to singing, and thereby save others from the Storm intended to beat upon them ?

Thus, Sir, I have considered the THIRTEEN PARTICULARS, which you have objected against the *Subjects* and *Instruments* of God's Work at this Day. As well as your more *general Objections* that went before. And now to draw toward a *Conclusion* : I can't help thinking what you said was the *main Reason* of publishing this Pamphlet, in the *Preface* to it ; viz. " That your Character might be vindicated, which was injur'd (you think) by a Report, spread abroad ; *That of a zealous PROMOTER of the glorious Work of God's Grace, and Spirit appearing, you are become an OPPOSER.*" Would to God you had wiped away this Reproach ! then the Generation of God's Children would have rejoic'd with an exceeding great Joy ; then my Heart would have been glad even mine. But instead of this, your pleading your own Cause, hath only strengthen'd the common Suspicion ; and caus'd many to say, that the *one half of your Opposition was not told them* before. The natural Tendency of your *Direction* however specious any of the Pretences are, is to make the *Hearts of the Righteous sad, and to strengthen the Hands of the Wicked, both of which are an Abomination to the Lord.* Nay to be plain with you, I believe there is not one implacable Enemy to *Jesus Christ and his Cause*, that hath read your Performance, but loves & honours you for it.

If you think it hard to be look'd upon and represented as an *Opposer* ; I will set before you the *main Features* of an *Opposer* so that you may see as it were in one View how great a Resemblance there is between you and them.

The *Opposers* tell Stories which bear hard upon the present Work, the *Subjects* and *Instruments* of it, that have no Foundation at all : So doth Mr. *Turell*.

The *Opposers* make great Stories of little ones, and they represent Things in the worst Colours. So doth Mr. *Turell*.  
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The *Opposers* define *Opposers* to be such as deny the whole Work, and attribute it all to the Devil and Enthusiasm : So doth Mr. Turell.

The *Opposers* are Men of unbounded Charity as the Word is commonly & fallily understood : So is Mr. Turell.

The *Opposers*, especially if they are *Ministers*, are much disgusted at their People's being so thirsty after preaching : and think they ought to spend much Time between Sermons. In a Word ; That a little Preaching is better than a great deal : This also is right Mr. Turell.

The *Opposers* are wonderfully uneasy if Persons tell their Experiences and speak of the Love of Christ in their Souls before great Numbers : Especially if *Ministers* do so in the Pulpit.---So is Mr. Turell.

The *Opposers* can't bear the Thought of travelling *Ministers* coming into their Pulpits, however God blesteth their Labours ; and frequently warn their People against them. This also is right Mr. Turell.

In brief : Put all those Things together (and others might be mention'd,) and I don't see but Mr. Turell is as much like an *Opposer*, to use your own phrase ; as one Egg is like another.

Nor doth it all avail with me, that you sometimes speak of the *blessed Work*, and *glorious Work*. These and such like Expressions only qualify you to do the more extensive Harm. If I heard that you threw by all your Friendship, and ascrib'd the whole of the present Scene to the Devil and Enthusiasm, I should think you had lost your Sting, and could not do such Disservice to Religion as now you do. For, (*I speak the Truth, my Conscience bearing me Witness*) I look upon your little Pamphlet to be more infectious and poisonous than the *French Prophets*, the *Trial of Mr. Whitefield's Spirit*, or any other Pamphlet of this Kind, we have been infested with.

That God may grant Repentance to you for writing it, and to others for spreading it abroad, especially to *Ministers* who have given them about in their own Parishes, is the hearty Prayer, of your

Well-wisher and humble Servant,

Andrew Croswell.





